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DAN SMOOT

THE TIME OF TERROR IS UPON US - - Part IV

This is the fourth issue of a six-part series. The last issue (June 15) will contain conclusions, suggestions and footnotes. Please distribute the set of six as widely as possible. The public must be informed of what is going on, and of what can be done about it.

On February 28, 1970, the Seventh U.S. Circuit Court of Appeals ordered the Chicago Seven released immediately on bond, pending outcome of their appeals — requiring $15,000 bonds each for the two not convicted by the jury; $25,000 each for the five convicted; $15,000 each for the two attorneys. The appeals court order was signed by judges Roger J. Kiley, Thomas E. Fairchild, Walter J. Cummings, Otto Kerner, and Luther M. Swygert.(27)

The fixing of bond for the two lawyers automatically lifted Judge Hoffman's stay of execution of their contempt-of-court sentences, preventing their being committed to prison on May 4, as Judge Hoffman had ordered, leaving them free on bail as long as their case is pending — which could be years.(28)

In ordering release of the Chicago Seven, the appeals court said they would be returned to jail if they violated any of the conditions which the court laid down. One of the conditions was that they must not make any seditious speeches or statements.(27)

The Chicago Seven posted bond, and were released from Cook County jail on February 28. They scoffed at the conditions the appellate court had attached to their order of release, saying they would go on extensive speaking tours to raise money for their appeals, and stir up protests against their convictions.(29)

The next day — March 1 — attorneys Kunstler and Weinglass and defendant Jerry Rubin spoke to a crowd of about 3000 people in the parking lot of a Unitarian church in Sepulveda, California, a Los Angeles suburb.(30)

In his speech, Kunstler said the U.S. Circuit Court's decision to free the Chicago Seven was proof that new-left demonstrations can frighten federal courts into doing what the new left wants. Kunstler

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said:

"It [the U.S. Circuit Court's decision] was a people's victory. The seven would still be in Cook County jail if people hadn't gone into the streets for them. The people united behind the bail question and intimidated the court."[30, 31]

In Evanston, Illinois, the New University Committee, composed of professors at Northwestern University, invited Kunstler to speak on campus in early March. Evanston businessmen, who had suffered much property damage during rioting that had resulted from Kunstler's February 19 speech in Evanston, expressed concern.

Professor Marvin Shinbrot, acting chairman of the committee that invited Kunstler, was asked whether precautions would be taken to forestall the violence that generally follows Kunstler's speeches. Shinbrot said:

"We don't have any responsibility, because that is a bunch of nothing."[18]

Kunstler was scheduled to speak on the campus of the University of Illinois at Champaign on March 2, but university trustees prohibited his appearance. That night, about 500 students protested the trustees' action, by breaking windows in the campus area. Four hundred police officers from surrounding towns dispersed the mob, and made 21 arrests. The governor of Illinois ordered 750 National guardsmen on standby.[32, 33]

William Kunstler's travels, to harvest money for himself and to incite violence for the movement, were temporarily interrupted in the second week of March, 1970, when Rap Brown (a Kunstler client and friend) was scheduled to go on trial in Maryland; but Kunstler's Chicago Seven colleagues continued to stir up the animals and rake in the cash.

While the Chicago Seven were still in jail, awaiting action of the U.S. Seventh Circuit Court of Appeals to free them, WTOP television station in Washington, D. C., broadcast a taped interview with defendant Jerry Rubin who said the purpose of disruptive behavior in Judge Hoffman's court was to cause the judge to have a heart attack.[34]

Simon and Schuster has just published *Do It!*, a semi-literate, vilely obscene book by Jerry Rubin. The foreword is written by Eldridge Cleaver, Black Panther Party official, and convicted rapist, now living in communist Algeria to escape imprisonment in California. Cleaver says he can "unite with Jerry around hatred of pig judges, around hatred of capitalism, around the total desire to smash what is now the social order in the United States." Here, in Rubin's own words in *Do It!*, is how new leftists are going about smashing the United States:

"We've combined youth, music, sex, drugs, and rebellion with treason — and that's a combination hard to beat."

"When in doubt, burn. Fire is the revolutionary's god. Burn the flag. Burn churches. Burn, burn, burn."

"Give us an inch — and we'll take a mile. Satisfy our demands, and we got 12 more. The more demands you satisfy, the more we got. . . . Demonstrators are never 'reasonable.' We always put our demands forward in such an obnoxious manner that the power structure can never satisfy us and remain the power structure. Then, we scream, righteously angry, when our demands are not met."

Here is how Simon and Schuster pushes sales on Rubin's call to debauchery, treason, arson, mass murder:

"Jerry Rubin has written The Communist Manifesto of our era. *Do It!* is a Declaration of War between the generations — calling on kids to leave their homes, burn down their schools. . . .

"After living through the experience of this book, take its final advice: *Do It!*"

Shortly before four students were killed and 10 others wounded in a riot at Kent State University in Ohio, Jerry Rubin spoke on campus at Kent to about 1500 students, saying:

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"Quit being students. Become criminals. We have to disrupt every institution and break every law."[60]

"The first part of the Yippie program, you know, is to kill your parents. And I mean that quite seriously, because until you're prepared to kill your parents, you're not really prepared to change the country, because our parents are our first oppressors. . . .

"We have all got to become riot inciters. A riot is a party. A riot is four or more people having fun. . . . There's gonna be riots everywhere."[61]

Rubin got several standing ovations from students for making the same kind of speech at the University of Utah,[60] and other colleges, in the days just preceding the Kent State affair.

In mid-April, Rubin spoke at the University of California in Los Angeles. Following his speech, about 100 students from his audience marched on the residence of Chancellor Young. He was not at home. Some of the students stripped nude and jumped into the Chancellor's swimming pool. Mrs. Young came home about that time; and the savages surrounded her car in the driveway, holding her trapped there until UCLA police came and led her to safety. No arrests were made, or prosecution instituted.[62]

On April 18, student anarchists in Isla Vista tried to destroy the temporary Bank of America building (which was erected as stop-gap replacement for the building which students destroyed on February 25). Kevin P. Moran (22-year-old student) was shot and killed while trying to prevent this attack.[63] The shooting was an accident; but Moran is nonetheless dead — another innocent victim of the new-left "politics of confrontation." Allen Michel, UCLA student, commented on this event, in a letter published by the *Daily Bruin*, UCLA student newspaper:

"To Jerry Rubin, a riot is a party. Yippee. Do it. Kevin Moran would probably have different feelings about riots if he were alive. He was killed in Isla Vista during one of Rubin's parties."

On April 9, 1970, defendant Abbot Hoffman spoke at Kansas Wesleyan University in Salina. Blowing his nose on the American flag is a regular part of Hoffman's routine when he speaks on college campuses. He performed that stunt in Salina. The next day, local authorities issued an arrest warrant charging him with defiling the American flag. But Hoffman had already left the state, and the warrant cannot be served unless he returns to Kansas.[35] To date, there has been no reported *federal* effort to prosecute Hoffman for desecrating the flag.

On April 11, Hoffman and attorney Leonard Weinglass spoke at Texas University in Austin. They were paid $2000 from a fund created by compulsory fees levied on all students.[36, 37]

As usual, Hoffman expressed himself in four-letter obscenities. On stage with him was a student wearing a judge's robe, with an American flag sewn on the back of it. On a signal from Hoffman, the student turned his back and lifted the robe, revealing that he had nothing on underneath. Indecent exposure is a crime in Texas; and it is a crime, punishable by prison sentence of from 2 to 25 years, to "mutilate, deface, defile, defy, tramp upon, or cast contempt upon, either by word or act" the flag of the United States.[37] No move has been made to prosecute either Hoffman or the student.

The chairman of the University of Texas board of regents said it was impossible to keep Hoffman or anyone else from speaking on campus — because of federal court decisions.

Rice University at Houston refused to let Hoffman and Weinglass speak on campus (where they were to be paid $500). About 50 students protested by "occupying" a university building, and the university received an anonymous bomb threat. University officials closed the campus, but took no other action. A Rice football player took some action, however. Robert Jonischkies (six-foot-seven, 240-pound freshman from Yorktown, Texas) disarmed a gang of chain-wielding hoodlums who were protesting the cancellation of Hoffman's speech.[37]

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Defendant Rennard Davis also made a headline or two on April 13, 1970, when he spoke at Chapel Hill, North Carolina. Davis said:

"We also have to fight by telling Vice President Agnew we are what he says we are. We are anarchists. We are misfits. We are punks, and we are going to take back our country by any means possible."[38]

But of all the new-left anarchists, misfits, and punks, William Moses Kunstler is the strangest.

Kunstler was a featured speaker at the Black Panther Party's National Revolutionary Conference in Oakland, July 18-20, 1969. Mentioning a policeman murdered at Plainfield, New Jersey, in 1967, by savage Negro rioters, Kunstler said:

"The crowd, justifiably, without the necessity of a trial, and in the most dramatic way possible, stomped him to death."[39]

Kunstler is a member of the executive board of the American Civil Liberties Union (ACLU), a group which, though now denying it is communist, was founded by communists and has supported communists and communist causes for more than 40 years. Kunstler has been closely involved with many known communists and communist fronts.[40]

Though his friends and clients include many white communists and anarchists, Kunstler prefers Negroes. His attitude toward Negroes is, indeed, quite sick. He says:

"I know now that all white men, including me, look upon black people with fear. It's a feeling of guilt. . . .

"I guess that I would like to be black and have the education and profession that I have, because black people have been involved in almost everything proud that has happened to me."[2]

He had one of his proud experiences with Negroes just before the November, 1968, elections. At a rally in New York, Kunstler spoke for an hour introducing black panther Eldridge Cleaver, the Peace and Freedom Party's candidate for President. In his speech, Cleaver led the audience in shouting his campaign chant:

"F - - - Ronald Reagan

"F - - - all the pigs."[2]

Kunstler lists among the happiest memories of his life: an evening when he sat in a candle-lit room in Albany, Georgia, holding hands with Martin Luther King, Jr., singing *We Shall Overcome*; a ping-pong game with Stokely Carmichael; a night when he shared a single bed in a Birmingham motel room with Negro comedian Dick Gregory and another man.[2]

One of the possessions which Kunstler proudly keeps on display in his home is an African fertility symbol given to him by Rap Brown.

Yet, Kunstler admits that he feels superior to Negroes. He says:

"I believe the psychological war going on between the races in this country is based on a simple feeling in the gut of every white man that he is superior to all black people. . . . and any white person, including myself, who says this feeling is not so is deluding himself."[41]

TO BE CONTINUED

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